



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. *Hameem*<sup>1</sup>.
2. *Ayn. Seen. Qaff*<sup>2</sup>.
3. Like *tha'leka* (*he-that afar-it/ that*) reveals<sup>3</sup> to you<sup>g</sup> and to whom<sup>r</sup> of before you<sup>g</sup> *tha'leka* (*afar-that-it/*)<sup>x</sup> Allah, The Mighty, The *Hakeemo*<sup>4</sup> (*infinite hekmah (wisdom) Possessor*).
4. For Him what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup>; and He (*is*) The *Aa'leyo* (*High beyond description*), The Great.
5. Almost<sup>w</sup> the Heavens<sup>w</sup> fissure<sup>y m5</sup> of above them<sup>y</sup>; and the angels *yousabbehona*<sup>6</sup> (*he-they say: subhana Allah*) by their Lord's praise and *ystaghferona*<sup>7</sup> (*they seek forgiveness*) for whomever (*are*) in the Earth<sup>w</sup>; lo, verily Allah He (*is*) The *Ghafooro* (*iterative Forgiver*) *Ar-Raheemo* (*The multitudinous mercy Giver*).
6. And who<sup>r</sup> *ittakhatho*<sup>8</sup> (*they took and presumed*) of lesser than/without Him *aw'leyaa*<sup>9</sup> (*guardians/allies*), Allah (*is*) *Hafeedhon*<sup>10</sup> (*multitudinous Keeper-up*) over them<sup>11</sup>; and not you<sup>s</sup> (*are*) over them surely a custodian.
7. And like *tha'leka* (*afar-that-it/*)<sup>x</sup> We revealed<sup>12</sup> to you<sup>g</sup> Qur'an<sup>x</sup> Arabic to [you<sup>s</sup>] warn the villages<sup>w</sup> mother and whomever (*are*) around [it<sup>w</sup>]; and to [you<sup>s</sup>] warn: (*that*) the Gathering's Day<sup>x</sup> no suspicion (*is*) in it<sup>x</sup>; a team (*is*) in the Paradise<sup>w</sup> and a team (*is*) in the *Sa'ree*<sup>w</sup> (*intensely kindling Fire*)<sup>w</sup>.
8. And had Allah willed surely [He] (*could have*) made

حَمَدَ عَسْقَلَ كَذَلِكَ يُوحَى إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ أَعْلَى الْعَظِيمُ

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرُنَّ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ وَالَّذِينَ اخْدُوا مِنْ دُونِهِ أُولَئِكَ اللَّهُ حَفِظَ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوْكِيلٍ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِتُنذِرَ أَمَّاقِرَنِي وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَبِّ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً

<sup>1</sup> See the Lexicon attached to this Translation for commentary on this.

<sup>2</sup> Ibid.

<sup>3</sup> The word “وَحَىٰ أَوْ أَوْحَىٰ” is rooted in “يَوْحِي” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الْوَحِيٰ” is fire or king. See *اللسان*.

<sup>4</sup> See the Lexicon attached to this Translation for an exposition on the words the *الْحَكِيمُ* “the wise” and *الْحَكِيمُ* “the wise.”

<sup>5</sup> The word “Heavens” is a feminine gender in Arabic, so “يَتَفَطَّرُونَ” = “fissure y” corresponds to that.

<sup>6</sup> The word “yousabbehona” = *he-they say: subhana Allah*, that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>7</sup> The word “يَسْتَغْفِرُونَ الغَرَبَنَ” = “they x seek forgiveness.” In English there is no seemly way to say: “يَسْتَغْفِرُونَ” per se. So I settled for saying: “they x seek-forgiveness.”

<sup>8</sup> The word “إِنْخَذَ” from *الإنْخَادَ* “إِنْخَادٌ” for *إِنْخَادٌ* “taking” as stated in *لسان العرب*; therefore, “إِنْخَذَ” is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

<sup>9</sup> The word “أُولَيَاءُ” could also mean, among them: *protector, friend*.

<sup>10</sup> The word “حَفَظَ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

<sup>11</sup> That is He keeps full record of what they do and penalize them accordingly.

<sup>12</sup> See footnote 3 above regarding reveal.

them an *Ummatan*<sup>w</sup> (*community/nation*)<sup>w</sup> one-she<sup>y</sup>; [and,] but [He] admits whomever [He] wills in His mercy<sup>w</sup> and the *dba'leemoona*<sup>13</sup> (*injustice-doers*) for them neither of a *wa'leyen* (*guardian/ally*) and nor *na'sseeren* (*iterative succorer*).

9. Or *ittakhatha* (*took and presumed*) they<sup>z</sup> of lesser than-/without Him *aw'leyad*<sup>14</sup> (*guardians/allies*); so Allah, He (is) The *Wa'leyo* (*Guardian/Ally*) and quickens [He] the dead; and He (is) over every-thing Omnipotent.
10. And what you<sup>c</sup> differed in it<sup>x</sup> of a thing, so its<sup>x</sup> rule (*should be referred*) to Allah; *tha'lekum* (*collective afar-He*)<sup>x</sup> Allah, my Lord; on Him I trusted and to Him *oneebo*<sup>15</sup> ([I] *iteratively return penitent*).
11. The Heavens'<sup>w</sup> and the Earth's<sup>w</sup> *Fatte'ro* (*innately-perfect-Originator*); [He] made for you<sup>b</sup> of your<sup>n</sup> selves<sup>w</sup> spouses<sup>16</sup> (*wives*) and of the *an'aa'me*<sup>w</sup> (*cattle/sheep/goats/camels*)<sup>w</sup> pairs; *yadhra'ukum* ([He] creates/propagates/manifests you<sup>b</sup>)<sup>17</sup> in it<sup>x</sup>; not as like him a thing; and He (is) The *Sameeo* (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*)/ The *Basseero* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).
12. For Him (are) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> *magaleedo* (*keys/lockers*); *yabsotto* ([He] swells/expands) the *rez'qa*<sup>x</sup> (*provision/victual for sustenance*)<sup>x</sup> for whom-ever [He] wills and [He] straitens; verily He (is) by every-thing Omniscient.
13. [He] instituted for you<sup>b</sup> of the religion what enjoined [He] by it<sup>x</sup> *Noohan* (*Noah*); and which<sup>x</sup> We revealed<sup>18</sup> to you<sup>g</sup> and what We enjoined by it<sup>x</sup> *Ebraheema* (*Abraham*), and *Mosa* (*Moses*), and *Esa* (*Jesus*); that *a'qemo*<sup>19</sup> (*let-you<sup>z</sup> up-to-fulfill*) the religion and let-not disunite you<sup>z</sup> in it<sup>x</sup>; enlarged over the *mushrekeena* (*they who partner deities with Allah/he-polytheists*) what [you<sup>z</sup>] invite them to it<sup>x</sup>; Allah *yajtabey* (*directly and favorably-chooses*) to Him whom-ever [He] wills and [He] divinely-guides to Him whom-ever *youneebo* ([he] *iteratively repents*).
14. And not disunited they<sup>z</sup> except after when came (to) them the knowledge, *baghya* (*envy/selfish/excessive-ness/transgression*) among them; and *lawla* (*had it not been for*) a word<sup>w</sup> preceded-she<sup>y</sup> from your<sup>t</sup> Lord to *ajalen*<sup>20</sup>

وَلِكُنْ يُدْخِلُ مَنْ يَشَاءُ فِي  
رَحْمَتِهِ وَالظَّاهِمُونَ مَا هُمْ مِنْ  
وَلَيْ وَلَا نَصِيرٌ ﴿١﴾

أَمْ أَخْذُوا مِنْ دُونِهِ أُولَيَاءَ  
فَإِلَهٌ هُوَ أَوَّلُ وَهُوَ سُبْحَانُ الْمَوْقَعِ  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ  
فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبُّ  
عَلَيْهِ تَوْكِلْتُ وَإِلَيْهِ أُنِيبُ ﴿٣﴾

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ  
لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا وَمِنْ  
الْأَنْعَمِ أَزْوَاجًا يَذْرُوكُمْ فِيهِ  
لَيْسَ كَمِثْلَهُ شَيْءٌ وَهُوَ  
الْسَّمِيعُ الْبَصِيرُ ﴿٤﴾

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ  
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ  
إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥﴾

\* شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى  
بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكُمْ وَمَا  
وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى  
أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ  
كَبِيرٌ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ  
إِلَيْهِ اللَّهُ سُبْحَانَهُ إِلَيْهِ مَنْ يَشَاءُ  
وَهَدَى إِلَيْهِ مَنْ يُنِيبُ ﴿٦﴾

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَلَوْلَا  
كَلْمَةً سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ

<sup>13</sup> The word “ظاللون” = “the injustice-doers,” as “الظلم” = “injustice.”

<sup>14</sup> The word “أولياء” could also mean, among them: *protector, friend*.

<sup>15</sup> The word “يُنِيب” “رجوع مرة بعد مرّة” = “أتاب” meaning: *iteratively returned penitent*. See (S7:189).

<sup>16</sup> See (S7:189).

<sup>17</sup> That is “*suffuses you<sup>z</sup>*” to *multiply you<sup>f</sup>*.

<sup>18</sup> See footnote 3 above regarding *revealed*.

<sup>19</sup> The word “أقيموا” is rooted “أقام” = *uphold, Linguistically means:*

“أَدَمَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمَرَ عَلَى دَوْمٍ وَالْدَوْمُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مَعِينٍ، مَعْرُوفٌ لِدِي الْحَاضِرِ مُسْبِقاً”

So, “أقيموا” means you<sup>f</sup>: (1) *uphold/sustain of all the prescribed obligations of the Prayer.* (2) *Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.*

<sup>20</sup> The word “الأجل” means term-limit, see *اللسان*.

(term-limit) *musamma*<sup>21</sup> (*that which is designated and/or named*), surely (*it would have been*) judged/finished<sup>22</sup> among them; and verily who<sup>r</sup> (*had-been*) bequeathed they<sup>z</sup> the book<sup>x</sup> from after them surely(*are*)in doubt of it<sup>x</sup> suspect/suspecter<sup>23</sup>.

مُسَيْ لِقُضَىٰ بَيْنَهُمْ وَإِنَّ الَّذِينَ  
أُرْثُوا الْكِتَبَ مِنْ بَعْدِهِمْ لَفِي  
شَكٍّ مِّنْهُ مُرِيبٌ

15. So for *tha'leka*(*afar-that-it/*)<sup>x</sup> then let-invite [*you<sup>s</sup>*] and *ista'qem*<sup>24</sup> (*let-[you<sup>s</sup>] affirmably firm and straighten*) just-as (*had been*) commanded you<sup>h</sup>; and let-not *tattabe'a* (*[you<sup>s</sup>] closely-followed*) their *ahwa*<sup>25</sup> (*tendentious likings*); and let-say [*you<sup>s</sup>*]: I believed by what Allah descended of a book and I (*had been*) commanded to [I] (*render*)-justice<sup>26</sup> among you<sup>b</sup>; Allah (*is*) our Lord and your<sup>n</sup> Lord; for us (*are*) our works and for you<sup>b</sup> (*are*) your<sup>n</sup> works; no argument between us and [between] you<sup>b</sup>; Allah gathers between us and to Him (*is*) the destiny.

فَلَذِكْ فَادْعُ وَاسْتَقِمْ كَمَا  
أَرْمَتْ وَلَا تَتَبَعْ أَهْوَاءَهُمْ وَقُلْ  
إِيمَانُ بِمَا أَنْزَلَ اللَّهُ مِنْ  
كِتَبٍ وَأَرْمَتْ لِأَعْدِلِ بَيْنَكُمْ  
اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا  
وَلَكُمْ أَعْمَلْكُمْ لَا حُجَّةٌ بَيْنَنَا  
وَبَيْنَكُمْ اللَّهُ تَحْمِلُ بَيْنَنَا وَإِلَيْهِ  
الْمُصِيرُ

16. And who<sup>r</sup>they<sup>z</sup>mutually argue in Allah from after what *estojeeba*<sup>27</sup> (*had been favorably-answered*) for [Him/him]<sup>28</sup> their argument<sup>w</sup> (*is*) *da'hebaton* (*null-argument*)<sup>w</sup> *enda* (*by Rule of*) their Lord; and on them (*is*) a wrath and for them (*is*) a severe torment.

وَالَّذِينَ سَخَاجُونَ فِي اللَّهِ مِنْ  
بَعْدِ مَا أَسْتَجَبْ لَهُ جِهَنَّمْ  
دَاهِشَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ  
غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ

17. Allah, Who [*He*] descended The Book by the right and the balance; and what *youdreyka*<sup>29</sup> (*causes you<sup>g</sup> to profoundly know*) *la'alla* (*craving currently unavailable deed that, perhaps*) The Hour<sup>w</sup> (*is*) near<sup>x30</sup>.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَبَ بِالْحَقِّ  
وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ  
السَّاعَةَ قَرِيبٌ

18. *Yasta'a'jelo*<sup>31</sup> (*affirmably hasten*) by it<sup>w</sup> who<sup>r</sup> they<sup>z</sup> believe not by it<sup>w</sup>; and who<sup>r</sup> believed they<sup>z</sup> (*are*) *mushfegoona* (*they who are in disquiet*) from it<sup>w</sup>; and they<sup>z</sup> know verily it<sup>w</sup> (*is*) the right; lo; verily who<sup>r</sup> they<sup>z</sup> dubitate in The Hour<sup>w</sup> surely(*are*)in a far misguidance.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا  
وَالَّذِينَ إِيمَانُهُمْ مُشْفُقُونَ مِنْهَا  
وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ  
يُمَارِوْنَ فِي السَّاعَةِ لَفِي ضَلَالٍ  
بَعِيدٌ

<sup>21</sup> The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

<sup>22</sup> That is perhaps would have immediately prompted their dues of punishment.

<sup>23</sup> The word “*مرِيبٌ*” here is “*نتع*” = epithet, i.e. “adjective,” hence “suspect.” See اعراب القرآن، محمود صافي. However the word “*suspect*” could fit for a noun or an adjective.

<sup>24</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>25</sup> The word “*اهواء*” is singular of “*اهواء*” translated as “(tendentious) liking,” which *in and of itself* could be *good* or *bad noble* or *vile*. The Messenger (SAWS) says that *believe not anyone of you until his “هوى” agrees with what I came with*, i.e. The Qur'an and Hadeeth.

<sup>26</sup> The word “*اعد*” is a *present tense* to which there is *no exact corresponding word* in English, because “*justice*” cannot be conjugated into verbs, so the best *approximation*, to the best of my knowledge, is to say: *render justice*.” So the word “*render*” is parenthetically enclosed, as the Quranic text does *not have it per se*.

<sup>27</sup> The word “*استجيب*” is rooted in “*استحب*,” meaning: *favorably/compliantly answered, not just answered*. See *الهادى*.

<sup>28</sup> This footnote covers the pronoun “*هـ*” in “*لـهـ*” and the word “*دَاهِشَةٌ*.” The pronoun “*هـ*” in “*لـهـ*” could refer to Allah (SWT) or to Mohammad (SAWS), se a. As to the word “*دَاهِشَةٌ*” it is a *noun*, whereas “*null*,” or “*invalid*,” or such synonyms are all *adjectives*. Hence, “*null-argument*” is chosen as *closer representation* to a *noun concept*. And the suffix<sup>w</sup> is to indicate the *femininity gender* of the “*argument*,” as it is so in Arabic.

<sup>29</sup> The word “*يدريك*” means “*(causes) you (to) profoundly know*,” as “*الدرایة*” is *much more than simple knowledge*. It involves *profound knowledge* of the subject matter.

<sup>30</sup> The word “*hour*” in Arabic is a *feminine gender*, so the context would seem to suggest saying: “*السَّاعَةُ قَرِيبَةٌ*” “the hour (*is*) she-near.” However the text of this Ayah clearly says: “The hour is he-near,” making “near” a *masculine gender*; this could stand for the hours’ *time* or *arrival* is he-near,” as the hour’s *time* or *arrival* are both *masculine genders*; and فَعَلْ لا يَجُوزُ أَنْ يَقُولَ أَنْ (قَرِيبٌ) يَسْتُوْ فِيهِ التَّذَكِيرُ وَالتَّائِثُ, لَا هُنْ بِمَعْنَى فَاعِلٍ, وَقَلِيلٌ بِمَعْنَى فَاعِلٍ لَا يَسْتُوْ فِيهِ التَّذَكِيرُ وَالتَّائِثُ.

<sup>31</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

19. Allah (is) *Lateefon*<sup>32</sup> (*fine/subtle/gentle and protector*) by His *eba'de* (*worshippers/submitters/slaves*); [He] provides whomever [he] wills and He (is) The Strong The Mighty.

20. Whoever [was] [he] wanting the Hereafter's<sup>w</sup> *hartha* (*tillage/reward/tillage's crops*) [We] augment for him his *hartha* (= *hartha*) and whoever [was] [he] wanting the world's<sup>w</sup> *hartha* [We] give him of it<sup>w</sup> and not for him in the Hereafter<sup>w</sup> of a lot.

21. Or for them partners, instituted they<sup>z</sup> for them of the religion what not permitted by it<sup>x</sup> Allah; and *lawla* (*had it not been for*) word<sup>w33</sup> (*of*) the sunderance, surely (*would have been*) judged/finished<sup>34</sup> among them; and verily the *dba'lumeena*<sup>35</sup> (*injustice-doers*) for them (is) a painful torment.

22. [You<sup>s</sup>] see the *dba'lumeena*<sup>36</sup> (*injustice-doers*) disquieting of what earned they<sup>z</sup>; and it<sup>x</sup> (is) occurrent/betidng by them; and who<sup>t</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> (*are*) in the paradises' <sup>w</sup>/gardens' <sup>w</sup> *rawdha'te* (*flowering meads*)<sup>w</sup>; for them whatever<sup>37</sup> they<sup>z</sup> will enda (*by munificence of/by Rule of*) their Lord; *tha'leka* (*afar-that-it/*)<sup>x</sup> it<sup>x</sup> (is) the munificence the big.

23. *Tha'leka* (*afar-that-it/*)<sup>x</sup> which<sup>x</sup> *youbashshero*<sup>38</sup> (*tells pleasant tidings*) Allah His *eba'de* (*worshippers/submitters/slaves*), who<sup>t</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup>; let-say [you<sup>s</sup>]: [I] ask you<sup>b</sup> not over it<sup>x</sup> remuneration, except a fondness<sup>w</sup> in the kin; and whoever [he] commits *hasanatan*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> [We] augment for him in it<sup>w</sup> *husnan* (*ultimate meritorious-deed*); verily Allah (is) *Ghafoor* (*iterative Forgiver*), *Sha'kooron* (*iterative Thanker*).

24. Or say they<sup>z</sup>: *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie; so *en* (if) wills Allah, [He] seals/-consummates<sup>39</sup> on your<sup>t</sup> heart and [He] erases the falsehood<sup>x</sup> and [He] rights the right by His words; verily He (is) Omniscient by the chests' possession.

25. And He Who accepts the repentance<sup>w</sup> *a'ma'*<sup>40</sup> (*disregarding offender's offense/because of other's/others' prayer* [He]

الله لطيف بعباده يرزق من  
يشاء وهو القوى العزيز ﴿١﴾

من كان يريد حرب الآخرة  
ترد له في حربه ومن كان  
يريد حرب الدنيا نؤته منها وما  
له في الآخرة من نصيب ﴿٢﴾  
أم لهم شركاؤا شرعا لهم  
من الدين ما لم يأذن به الله  
ولولا كلمة الفصل لقضى  
بيتهم وإن الظالمين لهم  
عذاب أليم ﴿٣﴾

ترى الظالمين مشفقين  
مما كسبوا وهو واقع بهم  
والذين ءامنوا وعملوا الصالحة  
في روضات الجنات لهم ما  
يشاءون عند ربهم ذلك هو  
الفضل الكبير ﴿٤﴾

ذلك الذي يبشر الله عباده  
الذين ءامنوا وعملوا الصالحة  
فل لا أسلكم عليه أجرا إلا  
المودة في القربي ومن يقترب  
حسنة ترد له فيها حسنا إن  
الله غفور شكور ﴿٥﴾

أم يقولون أفترى على الله كذبا  
فإن يشئ الله سخنته على قلبك ويمح  
الله البطل ومح الحق بكلماته  
إنه عليم بذات الصدور ﴿٦﴾  
وهو الذي يقبل التوبة عن

<sup>32</sup> The word “لطيف” = “رفيق” = “طيف” in concrete (material) terms it means: *fine*; and in abstract terms, it means: *subtle or gentle* or both. See *البصائر*. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes *protection* in addition to *fineness, subtlety, and gentleness*. I know of no English word which simultaneously denotes: *fineness, subtlety, gentleness and protection*. Hence, the only available resort is transliteration and parenthetical explanation.

<sup>33</sup> That is word of sound-determination which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

<sup>34</sup> That is perhaps would have immediately *prompted* their dues of punishment.

<sup>35</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

<sup>36</sup> Ibid.

<sup>37</sup> The particle “ما” = conditional noun/particle; or “اسم أو أداة شرط” = “مَا” = connective noun meaning *whatever*. See احمد الحلب and اعراب القرآن, لـ محمود صافي.

<sup>38</sup> See the Lexicon attached to this Translation for *bashashara/youbashsharo/mubasheron*= بشّارا يُبَشِّرَ أَمْبَشَرَ.

<sup>39</sup> That is close *hermetically* and *determined irrevocably*, or *consummate/conclude* on your heart.

<sup>40</sup> “عن” here for *تجاوز* = *disregardfulness* = He disregards/transcends the offense of the *offender* or because of the *prayer of others* *praying for the offender*. See the Lexicon to this Translation vis-à-vis the meanings of “عن”.

transcends the offender(s) of His *eba'de* (*worshippers/-submitters*) and pardons [He] *a'n* (*regarding*) the *sayye'aa'te* (*demeritorious-deeds*)<sup>w</sup> and knows [He] what you<sup>z</sup> do.

26. And *yestajeebo*<sup>41</sup> (*compliantly-answer*) who <sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup>; and [He] augments them of His munificence; and the unbelievers for them (*is*) a severe torment.

27. And had Allah *bassatta* (*extended/ augmented*) the *rez'qa*<sup>x</sup> (*provision/ victuals for sustenance*)<sup>x</sup> for His *eba'de* (*worshippers/ submitters/ slaves*) surely (*they would have*) transgressed in the Earth<sup>w</sup>; [and,] but *younazzelo* ([He] *iteratively descends*) by a *qa'da ren* (*standard measure*) whatever<sup>42</sup> [He] wills; verily He (*is*) by His *eba'de* (*worshippers/ submitters/ slaves*) Proficient *Ba'ssee-ron* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).

28. And He Who *younazzelo* (*iteratively descends*) the *ghaytha*<sup>43</sup> (*delightful-satiating-and-reviving rain*) from after desponded they<sup>z</sup>; and [He] spreads His mercy<sup>w</sup> (*ghaytha*); and He (*is*) The *Wa'leyen* (*Guardian/ Ally*), The *Hameedo* (*iteratively praised and multitudinously praiser He*).

29. And of His *Aya'te*<sup>w</sup>: (*miracles/ signs/ proofs*) (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation and what [He] scattered in them both of a *dabba'ten*<sup>w44</sup> (*she-moving-creature*); and He (*is*) over their gathering if [He] wills Omnipotent.

30. And what betided you<sup>b</sup> of a disaster<sup>w</sup> so (*it w is*) by what earned-she<sup>y</sup> your<sup>n</sup> hands<sup>w</sup>; and [He] pardons *a'n* (*regarding*) much.

31. And not you<sup>f</sup> surely (*are*) enfeeblers in the Earth<sup>w</sup>; and not for you<sup>b</sup> of lesser than/without Allah of a *wa'leyen* (*guardian/ ally*), and nor *na'sseren* (*multitudinous succorer*).

32. And of His *Aya'te*<sup>w</sup> (*miracles/ signs/ proofs*) (*are*) the runners in the sea like the mountains<sup>45</sup>.

33. *En(ij)* [He] wills [He] stills the wind<sup>w</sup>; so [they]<sup>w</sup><sup>46</sup> stay<sup>y</sup> <sup>m</sup>stationaries<sup>w</sup> on its<sup>x</sup> back; verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (*signs*) for every *ssabbaren* (*an ever/stout patience-endurer*) *sha'koren* (*iterative thankier*).

34. Or [He] wracks them<sup>y</sup> by what earned they<sup>z</sup> and [He] pardons *a'n* (*regarding*) much.

عِبَادَهُ وَيَعْفُوا عَنِ الْسَّيِّئَاتِ  
وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٦﴾

وَسَتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّلَاحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ  
وَالْكُفَّارُ هُمْ عَذَابُ شَدِيدٍ ﴿٧﴾

\* وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادَهُ  
لَبَغَوا فِي الْأَرْضِ وَلَكِنْ يُنْزَلُ  
بِقَدَرِ مَا يَشَاءُ إِنَّهُ بِعِبَادَهِ  
خَيْرٌ بَصِيرٌ ﴿٨﴾

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ  
مَا قَنَطُوا وَيَشْرُرُ رَحْمَتَهُ وَهُوَ  
الْوَلِيُّ الْحَمِيدُ ﴿٩﴾

وَمَنْ ءَايَتْهُ خَلْقَ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَثَ فِيهِمَا مِنْ دَآبَةٍ  
وَهُوَ عَلَىٰ جَمِيعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿١٠﴾

وَمَا أَصَبَّكُمْ مِنْ مُصِيبَةٍ فِيمَا  
كَسَبْتُ أَيْدِيْكُمْ وَيَعْفُوا عَنِ كَثِيرٍ  
وَلَا تَصِيرُ ﴿١١﴾

وَمَا أَشْتَمْ بِمُعْجِزِيْنَ فِي الْأَرْضِ  
وَمَا لَكُمْ مِنْ دُونَ اللَّهِ مِنْ قَوْلٍ  
وَلَا تَعْلَمُ ﴿١٢﴾

إِنْ يَشَأْ يُسْكِنَ الْرِّيحَ فِيَظْلَلَنَّ  
رَوَاهِدَ عَلَىٰ ظَهَرِهِ إِنْ فِي ذَلِكَ  
لَا يَتِلْكُلْ صَبَارٌ شَكُورٌ ﴿١٣﴾

أَوْ يُوبَقُهُنَّ بِمَا كَسَبُوا وَيَعْفُ  
عَنِ كَثِيرٍ ﴿١٤﴾

<sup>41</sup> The word “يستجيب” is rooted in “استجاب” meaning: *favorably/compliantly answered, not just answered*. See *الهادي*.

<sup>42</sup> The particle “ما” is “اسم أو أداة شرط” = “conditional noun/particle”; or “ما” = “اسم موصول” = “connective noun” meaning *that which*. See *الدر المصنون، لـ احمد الحلب* and *إعراب القرآن، لـ محمود صافي*.

<sup>43</sup> The word “غيث” so is not just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, “الغيث” could also mean the gliding clouds that bring rain.

<sup>44</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

<sup>45</sup> The word “اعلام” has several meanings, among them “flags” or “mountains.” See *اللسان*.

<sup>46</sup> The hidden or implied pronoun “[they]” refers to the “runners” in the previous Ayah, (S42: 32).

<p>35. And [to]<sup>47</sup> know who<sup>r</sup> they<sup>z</sup> dispute in Our <i>Aya'te<sup>w</sup></i> (<i>messages</i>) not for them of a <i>maheessen</i> (<i>escape-place</i>).</p> <p>36. Then what <i>oteytom</i> (<i>you<sup>c</sup> had been accorded</i>) of a thing, so (<i>it<sup>x</sup> is</i>) a <i>mata'ao<sup>48</sup></i> (<i>resource for a transitory worldly delight</i>) (<i>of</i>) the life<sup>w</sup> (<i>of</i>) the world<sup>w</sup>; and what (<i>is</i>) <i>enda</i> (<i>by munificence of/ by Rule of</i> Allah (<i>is</i>) <i>khayron</i> (<i>choicer/-superior/ worthier</i>) and <i>abqa</i> (<i>more lasting</i>), for whom<sup>r</sup> believed they<sup>z</sup> and (<i>are</i>) on their Lord they<sup>z</sup> trust.</p> <p>37. And who<sup>r</sup> they<sup>z</sup> avoid the sin's bigs and the profanities<sup>w<sup>49</sup> and if surely<sup>50</sup> angered they<sup>z</sup>, they forgive.</sup></p> <p>38. And who<sup>r</sup> <i>estajabo<sup>51</sup></i> (<i>they<sup>z</sup> favorably-answered</i>) for their Lord and <i>aqamo<sup>52</sup></i> (<i>they<sup>z</sup> upped-to-fulfill the prescribed obligations of</i>) the Prayer<sup>w</sup> and their matter (<i>is</i>) a <i>shura</i> (<i>counsel/-alternation and exchange of opinion</i>) among them; and of what We provided them they<sup>z</sup> expend.</p> <p>39. And who<sup>r</sup> if betided them the <i>baghya</i> (<i>envy/ selfish: excessiveness/ transgression</i>) they <i>yanta'sserona<sup>53</sup></i> (<i>they<sup>z</sup> avenge-for/ refrain-from/ prevail-over [it]</i>).</p> <p>40. And requital (<i>for</i>) a <i>sayye'ad'ten<sup>w</sup></i> (<i>demeritorious-deed</i>)<sup>w</sup> (<i>is</i>) <i>sayye'a'ton</i> (= <i>sayye'aa'ten</i>) its<sup>w</sup> like; then whoever [<i>he</i>] pardoned and [<i>he</i>] amended then his remuneration (<i>is</i>) on Allah; verily He loves not the <i>dha'lemeena<sup>54</sup></i> (<i>injustice-doers</i>).</p> <p>41. And surely whoever [<i>he</i>] revenged<sup>55</sup>/revenged-for after his injustice<sup>56</sup>, so those not on them of a path.</p> <p>42. Verily only the path (<i>is</i>) on whom<sup>r</sup> they<sup>z</sup> wrong<sup>57</sup> the people and they<sup>z</sup> transgress in the Earth<sup>w</sup> by other than the right; those for them (<i>is</i>) a painful torment.</p>	<p><b>وَيَعْلَمُ الَّذِينَ تُجْدِلُونَ فِي إِيمَانِنَا</b>  <b>مَا هُمْ مِنْ مُحِيطٍ</b> <span style="font-size: small;">[T]</span></p> <p><b>فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ</b>  <b>الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ</b>  <b>وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ</b>  <b>يَتَوَكَّلُونَ</b> <span style="font-size: small;">[H]</span></p> <p><b>وَالَّذِينَ سَجَّلْنُوبُونَ كَبِيرَ الْإِثْمِ</b>  <b>وَالْفَوَاحِشُ إِذَا مَا غَضِبُوا هُمْ</b>  <b>يَغْفِرُونَ</b> <span style="font-size: small;">[W]</span></p> <p><b>وَالَّذِينَ أَسْتَجَابُوا لِرَبِّهِمْ وَأَقامُوا</b>  <b>الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ</b>  <b>وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ</b> <span style="font-size: small;">[T]</span></p> <p><b>وَالَّذِينَ إِذَا أَصَابَهُمْ الْبُغْيَ هُمْ</b>  <b>يَنْعَصِرُونَ</b> <span style="font-size: small;">[H]</span></p> <p><b>وَجَرَّأُوا سَيِّئَةً سَيِّئَةً مِثْلُهَا فَمَنْ</b>  <b>عَفَّا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ</b>  <b>إِنَّمَّا لَا سُبُّ الظَّالِمِينَ</b> <span style="font-size: small;">[L]</span></p> <p><b>وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ</b>  <b>فَأَوْتَلِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ</b> <span style="font-size: small;">[A]</span></p> <p><b>إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلَمُونَ</b>  <b>النَّاسُ وَيَعْمَلُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ</b>  <b>أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ</b> <span style="font-size: small;">[L]</span></p>
--	--

<sup>47</sup> The word “ما” is for intensity. See *روح المعاني لللوسي*. The word “ma” is “منصوبة” “يعلم” has a “فتحة” on the word’s end “م.” It had been read with a ضمة “أي” or a “م.” It was shown here with the square brackets and italicized *([ ])*, as it is *hidden*, to indicate the generally accepted reading by most, showing the “فتحة” to mean “يعلم,” i.e. *virtual/presumed causality*, as stated in “أعراب القرآن” by *محمود صافي* by *إعراب القرآن*.

<sup>48</sup> The word “متاع” = “mata'ao” is rooted in the word “matta'a” with many meanings, among them: *resources of transitory worldly delight*. See Lexicon attached to this Translation for more elaboration.

<sup>49</sup> The word “فواحش” = “profanity” (*plural*) as *indefinitive noun* or *plural* as *definitive noun*) means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah’s proscriptions. Some-times the word “فاحشة” or “فاحشة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*.

<sup>50</sup> The particle “ما” is for intensity. See *روح المعاني لللوسي*.

<sup>51</sup> The word “استجابوا” is *answered* plus *made available* what was *requested*, i.e. “favorably-answered.”

<sup>52</sup> The word “قام” from “قوموا” = “stood/ upheld/ sustained/ maintained.”

<sup>53</sup> The word “انتصر” could apply in *three* distinct senses: (1) “انتصر من” (*prevailed over*) which in turn has two distinct meanings, (1a) “انتصر من الظلم أي” = “avenged for it, i.e. from the offender,” and (1b) “انتقم من عدوه أي انتقم من عدوه” (2) “امتنع و انتصر على” = “refrained from and disdained the wrong.” (2) “انتصر على” = “prevailed over.” And (3) “انتصر لـ” = “succored and assisted.”

<sup>54</sup> The word “ظلم” = “the injustice-doer,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

<sup>55</sup> Ibid. However, *in this case*, “انتصر بعد ظلمه أي بعد ما ظلم” see *روح المعاني لللوسي* for this explanation, means “after he was wronged”.

<sup>56</sup> That is after, *having been* inflicted with an injustice by someone else.

<sup>57</sup> See the Lexicon attached to this Translation for “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger.”

43. And surely whoever ssabara (*held on patiently*) [he] and pardoned [he], verily tha'leka (*afar-that-it/*)<sup>x</sup> (is) surely of the matters'-resolve.

ولَمْنَ صَبَرْ وَغَفَرْ إِنْ ذَلِكَ لَمْنَ  
عَزْمَ الْأُمُورِ

44. And whomever Allah misleads, then not for him of a wa'leyen (*guardian/ ally*) from after Him; and [you<sup>s</sup>] see the dha'le-meena<sup>58</sup> (*injustice-doers*) lamma (*when/- whence*) they<sup>z</sup> saw the torment say they<sup>z</sup>: is a maradden (*fending/ forthwith-returning*) of a path.

وَمَنْ يُضْلِلَ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ  
مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا  
رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ إِلَّا  
مَرَدٌ مِنْ سَبِيلٍ

45. And [you<sup>s</sup>] see them (*being*) exposed on it<sup>w</sup> (*are*) kha'she'enda<sup>59</sup> (*they who: totally subdued their body/ sight and sound/ bow in the Prayer*) of humility; they<sup>z</sup> look from ttarsen-khafeyyen (*by stealthy glance*); and said who<sup>r</sup> they<sup>z</sup> believed: verily the losers (*are*) who<sup>r</sup> lost they<sup>z</sup> their selves<sup>w</sup> and their families<sup>w</sup> The Qeyamatey's<sup>w</sup> (*Judgment's*) Day; indeed; verily the dha'lumeenda<sup>60</sup> (*injustice-doers*) (*are*) in a sustainer-torment.

وَتَرَاهُمْ يُعَرِّضُونَ عَلَيْهَا حَشْعِينَ  
مِنَ الْذُلِّ يَنْظُرُونَ مِنْ طَرْفِ  
حَفَّيْ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ  
الْخَسِيرِنَ الَّذِينَ حَسِرُوا أَنفُسَهُمْ  
وَأَهْلِيهِمْ يَوْمَ الْقِيمَةِ أَلَا إِنَّ  
الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ

46. And not [was] for them of aw'leyaa<sup>61</sup> (*guardians-allies*) succoring them of lesser than/without Allah; and whomever Allah misleads, then not for him of a path.

وَمَا كَانَ لَهُمْ مِنْ أَوْيَاءٍ يَنْصُرُونَهُمْ  
مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلَ اللَّهُ فَمَا  
لَهُ مِنْ سَبِيلٍ

47. Estajeebo<sup>62</sup> (*let-compliantly-answer you<sup>s</sup>*) for your<sup>n</sup> Lord from before that ya'atey<sup>x</sup> (*approaches/ comes*)<sup>x</sup> a day<sup>x</sup> no maradda (*fending/ repeller*) for it<sup>x</sup> of lesser than Allah; not for you<sup>b</sup> of a refuge then-day and not for you<sup>b</sup> of a na'keeren (*demur/ reproof/ spurner*).

أَسْتَجِيبُ لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ  
يَوْمٌ لَا مَرَدٌ لَهُ مِنْ إِلَهٍ مَا لَكُمْ  
مِنْ مُلْجَأٍ يَوْمَ مَيْدَنِ مَالِكِمْ مِنْ نَكِيرٍ

48. Then en(if) they<sup>z</sup> shunned then not We sent you<sup>g</sup> on them hafeedhan<sup>63</sup> (*iterative keeper-up*); en (not) on you<sup>g</sup> except the announcement; and verily if atheqna (*We caused the human to taste*) from Us a mercy<sup>w</sup> [he] reveled/rejoiced by it<sup>w</sup>; and en(if) betides<sup>w</sup> [them] a sayye'aa'ton (*demeritorious-deed*)<sup>w</sup> by what advanced<sup>w</sup> their hands<sup>w</sup> then verily the human (is) kafooron<sup>64</sup> (*iteratively unbeliever/ ingrate*).

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ  
حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلْغُ وَإِنَّا  
إِذَا أَذَقْنَا إِلَيْسَنَ مِنَّا رَحْمَةً فَرَحَ  
بَهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةً بِمَا قَدَّمَتْ  
أَيْدِيهِمْ فَإِنَّ إِلَيْسَنَ كُفُورٌ

49. For Allah (is) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; [He] creates whatever<sup>65</sup> [He] wills. [He] grants for whomever [He] wills females and

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
سَخَّنَ مَا يَشَاءَ يَهْبِطُ لِمَنْ يَشَاءَ

<sup>58</sup> The word “ظالِمِينَ” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

<sup>59</sup> The word “خاشِعِينَ” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشِعِينَ” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So the word “الخاشِعِينَ” are those who had totally *subdued their body, sight and sound*. Also some time “الخاشِعِينَ” = they who bow in the Prayer. See and *البصائر* and *السان*.

<sup>60</sup> The word “ظالِمِينَ” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

<sup>61</sup> The word “أولياء” could also mean, among them: *protector, friend*.

<sup>62</sup> The word “استجيبوا” is rooted in “استجاب,” meaning: *favorably/compliantly answered, not just answered*. See the *الهادي*.

<sup>63</sup> The word “حافظ” is rooted in “حافظ” = “kept-up” not just “kept, or maintained/sustain,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

<sup>64</sup> The word “كُفُورٌ” is masculine noun, denying Allah’s multiple favors, i.e. he is a *multitudinous unbeliever/ ingrate*.

<sup>65</sup> See footnote 37 above regarding whatever.

[He] grants for whomever [He] wills the males.

50. Or [He] pairs them *dhukranan*<sup>66</sup> (*normal males/ neutral males*)<sup>67</sup> and females and makes [He] whomever [He] wills a sterile/barren; verily He (*is*) Omniscient, Omnipotent.

51. And not [was] for a human to speak (*to*) him Allah except revealedly<sup>68</sup>, or from beyond<sup>69</sup> a *heja'ben* (*veil/ shroud*) or [He] sends a messenger then [He] reveals<sup>70</sup> by His leave whatever<sup>71</sup> [He] wills; verily He (*is*) *Aa'leyo* (*High beyond description*), *Hakeemon*<sup>72</sup> (*infinite bekmah Possessor*).

52. And like *tha'leka* (*afar-that-it/*)<sup>x</sup> We revealed<sup>73</sup> to you<sup>g</sup> *Roohan*<sup>w74</sup> (*Qur'an/ prophethood*)<sup>w</sup> of Our command; not you<sup>h</sup> were *tadrey*<sup>75</sup> ([you<sup>s</sup>] *profoundly understanding*) what The Book and nor the belief; [and,] but We made it<sup>x</sup> an illumination<sup>x</sup> [We] divinely-guide by it<sup>x</sup> whomever [We] will of Our *eba'de* (*worshippers/ submitters/ slaves*); verily you<sup>g</sup> surely divinely-guide to a *Sseratten* (*single and specific Path*) straight.

53. Allah's *Sseratte* (*single and specific Path*), Who for Him what (*are*) in the Heavens<sup>w</sup> and [what] (*are*) [in] the Earth<sup>w</sup>; lo, to Allah become/terminate the matters.

إِنَّا شَوَّهْبَ لِمَنْ يَشَاءُ الَّذِكُورَ

أَوْيَزْوَجْهُمْ ذَكْرَانَا وَإِنْتَ وَجْعَلْ مَنْ  
يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ

\* وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ  
إِلَّا وَحْيَا أَوْ مِنْ وَرَائِي حِجَابَ أَوْ  
يُرْسَلَ رَسُولًا فَيُوحِي بِإِذْنِهِ مَا  
يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٌ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ  
أَمْرَنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ  
وَلَا إِلَيْمَنْ وَلَكِنْ جَعَلْنَا نُورًا  
نُهْدِي بِمِنْ نُشَاءَ مِنْ عِبَادِنَا  
وَإِنَّكَ لَهَدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

صِرَاطٌ اللَّهُ الَّذِي لَمْ يَرَ مَا فِي  
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِلَّا  
إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

<sup>66</sup> See the Lexicon attached to this Translation for more exposition of this word “*dhukranan*=” ذكران“ ”

<sup>67</sup> Clearly in this great Ayah: “Or He pairs them *thukranan* (*normal males, neutral males*) and females?” (S42: 50) it is *good or neutral*, as the “maleness” here is obviously *not effeminateness*, but *normal to neutral*.

<sup>68</sup> The word “*مفعول مطلق*” = “*وحيا*” i.e. an *absolute object noun*, or “ *مصدر*” i.e. the *infinitive noun*, indicating *exclusiveness*. Or it could be *infinitive noun* in an adverbial status. See *إعراب القرآن، لمحمد صافي*

<sup>69</sup> The word “*وراء*” means: (1) “*وراء*” (2) “*القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلًا: و يذرون وراءهم الآخرة.*” (3) “*وراء الولد*” So, here (2 or *beyond* in its sense of *above reach of knowledge or experience*.

<sup>70</sup> See footnote 3 above regarding *reveal*.

<sup>71</sup> See footnote 37 above regarding *whatever*.

<sup>72</sup> See the Lexicon attached to this Translation for an exposition on the words “*الحكيم*” and “*حكيماً*.”

<sup>73</sup> See footnote 3 above regarding *revealed*.

<sup>74</sup> It is stated in “السان” for the word “*ar-Rooh*” = “*Rooben*” and “*ar-Rawb*” two distinct meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*. However, “*ar-Rooh*” (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (*Qur'an or any other divine message*), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *Super Arch Angel*, creatures who are *special angels*, who are “*guardians*” over the *angels* who are the *guardians over the humans*, or *Arch Angel Gebrail*, and (9) *prophethood*. See *القطبي*.

<sup>75</sup> The word “*درائية*” is from “*تدريري*” which is *far more reaching* than the simple “*knowledge*,” as it extends to having *deep understanding* of the subject matter. +